THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, OCTOBER 24, 1907. No. 43

Pac Theo Sem
Reading Room

LIFE.

Let me but live my life from year to year,
  Not hurrying to, nor turning from, the goal;
  With forward face and unreluctant soul;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
  From what the future veils; but with a whole
  And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
  O'er rough or smooth, the journey will be joy;
  Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

—Henry van Dyke.

PACIFIC
Theological Seminary

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Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

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A GREAT ASSEMBLAGE OF GREAT PEOPLE.

It was with such words as the foregoing that Ex-Governor Northen of Georgia spoke of the National Council of the Congregational churches of the United States which concluded its ten days' session in Cleveland, Ohio, last week. Another remarked as he looked over the assemblage: "Put together the Senate and the House of Representatives of the United States and they would not make so fine a body of men as is here assembled.

Great questions of the day were considered by some of the greatest men of the nation, and all in all those in attendance received large inspiration for the work before them, and which they have already begun to impart to others.

Perhaps the strongest part of the ten days' program was that devoted to the work of the American Missionary Association, whose mission it is to educate and evangelize the black people of the South, the Indians here and there throughout our land, and the Chinese and Japanese who have come to our shores. Justice Brewer of the United States Supreme Court was one of the speakers, and his address was such a statesmanlike production that we shall publish it in full in our columns next week.

Bishop Galloway of the Methodist Episcopal Church South, met with hearty welcome and approval when he declared unequivocally for just such educational and religious advantages for the black man in the South as are furnished for the white man. There was dissent, however, when the bishop declared that power in the South must always remain in present hands; that it is with the wealth and intelligence, and must so remain. That it will be vested ultimately with the intelligent is beyond question; that it will remain with the white man has not yet been determined. It will remain with the fittest, whether white or black. Nor could any one sit in that Cleveland assemblage and listen to the able utterances of such black men as Dr. Proctor of Atlanta, and fail to realize that in the presence of culture all objections to social equality must sometime vanish, and men and women everywhere be given or denied recognition for what they are and not because of the color of their skin. It is with pleasure that we give to our readers this week the address made by Dr. Proctor at the meeting in Cleveland. May his kind increase, even though the supremacy of the white man in America should be endangered!

Home Missions of course attracted large attention at Cleveland. During several days there was gathered large inspiration for conquest. President Mills of the national society said in his uplifting address:

"A few days ago we listened with throbbing hearts to the appeal for the proclamation of the Gospel in foreign lands. We felt the tremendous exigency of the case. We called upon our souls for a deeper devotion, for a larger measure of sacrifice on its behalf.

"But I ask you tonight to remember that Foreign Missions fail if Home Missions flag. We glorify, and rightly, the Haystack Meeting; but if there had been no home missionary service as the supplement of that foreign missionary vision, our cause abroad could never have reached the magnificent proportions of today. The measure of the development of power at home, our degree of aggressiveness now in conquering for Christ our prairies and mountains; our villages and cities, is the measure with which, ten, twenty, fifty years from now, we shall be doing our work on other shores.

"For many years we have cried, "Save America to save the world," but how tremendously this plea is emphasized by the trend of our national life in the last ten years! There is, on the one hand, the emergence of America to its new place of world-influence and its intimate connection with the problem of international significance on the other side of the globe. And there is, on the other hand, that tidal movement of the oppressed from across the seas pouring into our America in unprecedented volume, binding us by constantly multiplying cords to the old homes of our new citizens, so that as never before the purity and nobility of our ideals may make themselves felt among all nations.

"If, then, it was worth the while of the apostles of the Middle Ages to sow the seed of the kingdom in Gaul and Germany and Britain, if it is worth our while to send our messengers across the seas to China and Japan and India and Africa—and may God multiply their number!—surely there is a supreme call to send men to evangelize our own land, and purify the fountain of our national life."

The Rev. Dr. Kelsey of Hartford, Connecticut, speaking of the inspiration there is in the study of our equipment, said:

"One of the things purposed and provided for is that every Christian disciple should be equipped for heroism in service and for conquest.

"Men on a modern battleship have courage because they know their ship, their guns and the skill of officers and men. They know what they can do.

"In the city of Hartford a new rifle is being made that will shoot five miles. Its bullet will go through five men a mile away. The inventor says that a thousand men armed with these rifles could stand against twenty thousand armed with any rifle now in use. He says that a six inch gun of this pattern will shoot thirty-two miles. Equip an army, and a navy, with these guns and they would fear nothing except an equal army and navy similarly equipped.

"But every soldier in God's host is equipped with an arm of might which no human weapon or defense can withstand. The spirit of God is in every one of us. This enduement is for service, and it is real in us, as it was in Jesus and the apostles.

"Our weapon of conquest is the Word of God, which is now, as ever, the sword of the Spirit. We have the one message of life for men, which is more great and wonderful than any one of us have yet conceived. It is not a conventional set of facts or system

of doctrine, or conventional anything. It is the evangel of redemption and of life, full, perfect and eternal. We have the one message which the world is waiting for and, for the most part, has not heard. Oh! the world in America has heard us preach; but has it heard the Gospel?

"In a recent conversation with a prominent business man, who travels much and knows men; he said: 'I am never long with men in Pullman smokers, for example, but conversation drifts to the mention of Jesus Christ. Men like to talk about him. And, he added, 'All of this talk of men that they are unfortunate, have made certain slips, have certain weaknesses, etc., is bosh. Men know they have sinned and they want to know of the cure and that it is sure.'

Speaking of the leadership, Dr. Kelsey continued:

"Again, enthusiasm, confidence, a spirit of heroism that gives conqeuring might to an army is evoked by its leader.

"I met this summer a man who was under Sheridan. He told me the story of Winchester, of the surprise and scattering of our soldiers; of Sheridan's ride to the scene; of the rally of his men, the stand, the charge, and the victory. This old trooper said: 'When it was known that Sheridan had come, every man had courage.'

"When Grant was in command and had set his face to go to Richmond, every man in his army and every patriot in the north land knew that he would get there. The army and the country were inspired by their leader.

"The career of Napoleon is the story of men and armies inspired by his wonderful personality.

"Our army is commanded, led, by the Christ of Galilee and of Glory. 'Go ye therefore and make disciples of all the nations.' Here is command. Here is purpose. Here is a promise of victory. Here is assurance of the presence of the Commander in Chief on the field. John saw him in Patmos walking in the might of his glory in the midst of the candlesticks, which were the churches.

"He plans the campaign. He distributes his forces. He guides and nerves the arm of the individual soldier. He leads to conquest.

"I saw a picture some years ago. The artist had tried to reproduce on canvas his conception of Jesus leading the progress of the world. He had painted a heroic figure, set forward in the picture and behind him were apostles, martyrs, reformers and all the leaders of the world's life, following Christ. It was a great and true conception of the place and power of the personality of Jesus. He is the leader of our hosts today, our ever-living Lord.

"You and I are dull, or dead, if we are not filled with courage, inspired, thrilled, by the personality of our leader, who leads as the victor, always conquering and to conquer."

During the afternoon that was devoted to "Spiritual Foundations," the Rev. Dr. William Horace Day of Los Angeles spoke most impressively on "The Call of the Cross in Home Missions." We give the address in full this week.

We have pleasure in giving also an address by President Stanley Hall of Clark University, the noted writer on Psychology and kindred subjects.

A thrilling address was given one evening by President Charles Cuthbert Hall of Union Theological Seminary, which we will give in full next week.

An address which struck a high note was given by President Northrup of the University of Minnesota, at the banquet one Saturday evening at Oberlin. It had a ring which many were delighted to hear, answering as it did some rationalistic utterances of a few days previous. It should be noted that President Northrup did not hear the rationalistic statements, and that his address had been prepared several weeks before the meeting. We shall give it in full next week.

TRI-CHURCH UNION.

Action of the Congregational National Council.

At the meeting in Cleveland the following report of the committee of twenty-eight, appointed by the Council, was unanimously adopted:

The committee of twenty-eight to which was referred the report of the committee on Comity, Federation and Unity, begs leave to report that it has had the same under prolonged consideration, and recommends the adoption of the following minute:

The National Council of the Congregational Churches of the United States, in session at Cleveland, Ohio, Oct. 8-17, 1907, having heard a remarkable volume of testimony from all parts of the country, hereby records its conviction that our churches will go forward to consummate union with the Church of the United Brethren in Christ and the Methodist Protestant Church.

We recognize in the Act of Union adopted by the general council of the United Churches at Chicago, the fundamental principles by which such union must be accomplished. The aim of that Act is the desire of our churches. The Act provides for a representative council of the united churches, combines their benevolent activities, and conserves their vested interests. It makes provision for the gradual amalgamation of their state and local organizations, leaving the people of each locality free to choose their own times and methods for the completion of such unions. It contemplates, as the result of a continued fellowship of worship and work, a blending of the three denominations into one. This is the end to which the Act of Union looks forward, and these are essential means of its accomplishment.

We recognize that, for the consummation of this union, each denomination is prepared to modify its administrative forms. Among our ministry and churches there have arisen divergent opinions both as to the interpretation of certain clauses, and as to the effect of certain provisions in the Act of Union; while of some details therein proposed important criticisms have been made.

We recognize further, that the other church bodies, when they convene for consideration of the Act of Union, may likewise find that certain of its features can be improved.

We therefore invite the other two denominations to unite with us in referring the Act of Union to the general council of the United Churches, to afford opportunity for perfecting the plan of union; the general council to report its results to the national body of each denomination.

We also recommend the adoption of the following resolutions:

1. That the committee on Comity, Federation and Unity to be appointed by this council be authorized to act with representatives of the other two denominations in procuring the reassembling of the general council to the United Churches, and also to act in

behalf of the National Council in aiding the consummation of the proposed union, and in further advancement of the cause of Comity, Federation and Unity among various Christian bodies.

2. That, in case the committee on Comity, Federation and Unity, find it desirable to add to its members for special service, it have authority to do so.

3. That our membership in subsequent meetings of the general council of the United Churches be thoroughly representative of our churches and elected in their state organizations; the securing of such elections on a proper ratio of representations in the various state bodies, and the filling of vacancies to be in the hands of the provisional committee.

4. That a committee consisting of Rev. Drs. Washington Gladden, W. D. Mackenzie and William Hayes Ward be appointed to present this action to the United Brethren in Christ and Methodist Protestant bodies.

The foregoing report was signed by all the members of the committee who were present at the conclusion of the discussion, namely: Rev. Nehemiah Boynton, New York, chairman; Rev. William E. Barton, Illinois, secretary; Rev. C. S. Nash, California; Rev. Geo. E. Hall, New Hampshire; Rev. C. S. Mills, Missouri; Rev. Washington Gladden, Ohio; Rev. W. D. Mackenzie, Connecticut; Rev. J. W. Bradshaw, Ohio; Mr. C. H. Rutan, Massachusetts; Rev. C. E. Jefferson, New York; Rev. S. B. L. Penrose, Washington; Rev. J. W. Strong, Minnesota; Hon. J. M. Whitehead, Wisconsin; Rev. C. S. Morgan, Illinois; Mr. Rossiter W. Raymond, New York; Rev. P. S. Moxom, Massachusetts; Rev. A. T. Perry, Ohio; Hon. J. H. Perry, Connecticut; Rev. W. H. Day, California; Rev. H. H. Proctor, Georgia; Mr. W. H. Laird, Minnesota; Mr. E. P. Johnson, Ohio; Mr. C. M. Vail, Illinois; Mr. C. C. Morgan, New Hampshire.

Unquestionably a large majority of the members of the National Council would have much preferred to hand down the Act of Union to the churches at once for a vote thereon, had it not been for the thought that this slower course would allow for such slight modifications as would make possible a practically unanimous vote on the part of the churches.

It will require about five years now to consummate the union, but it will be a larger and a more efficient one than it would be if it were to come sooner.

THE CALL OF THE CROSS IN HOME MISSIONS

William Horace Day, D. D.

In five passages in the Synoptics, Jesus states discipleship in the terms of the cross. The first time it is in the tenth of Matthew. He was speaking to a group of men "forbidden the ways of the Gentiles," but sent to the "lost sheep of the house of Israel." It was the first home missionary band in the history of the Church. What was the idea behind this phrase? No denial of self was too severe when the Kingdom was at stake. It was not the idea of John who lived the restricted life, limiting his food to locust and wild honey, and his clothing to a single camel's hair garment. His was the thought of the ascetic. Our Lord came with the conception of the abundant life, eating and drinking, given in unrestricted service of men, but in response to a real need. It was the ideal of the strong man who trains down that he may be able to carry more and further.

1. The Call of the Cross to the Home Missionary.

We consider this general principle of discipleship in its relation to home missions, and therefore it is the call of the cross to the home missionary of which we will first speak. To this home missionary group our Lord said, "He that doth not take his cross and follow after me is not worthy of me." Jesus' ideal of self denial is essential to the efficiency of the home missionary. In the home missionary community the odds are very great against the pastor of the little struggling church. The absence of the strong man from its fellowship is particularly striking. Here, as elsewhere, the momentum of material success carries men far out of the course which leads to the spiritual. The high-power car with selfishness at the wheel, running down the long grade into the valley of ease, is hard to turn. But there is one note, and only one, which is strong enough to reach the car filled with the "honk-honk" of successful egoism: that is the call to a sacrifice which is heroic. It is the only sufficient message.

On one occasion, when large multitudes were following, Jesus seemed to have been particularly conscious that popular interest was but superficial, and he uttered the remarkable teaching in the fourteenth of Luke about counting the cost. His great fear seemed to be lest the average man interpret the burden of discipleship too lightly, and forget that it meant self-sacrifice. No less did he realize that there is a universal quality in the heart of the most engrossed man which can be touched by the appeal to the cross. The weakness of our religious work in such a community, as in all others, has been the presentation of non-essential or unimportant forms of Christian self-denial. When a man's preaching gives supreme emphasis to the petty casuistry of amusements instead of the great facts in moral life, it is hardly to be expected that he can reach a strong man. While there is a sentimental appeal to the sacrificial that debilitates, there is another sort which appeals to those great forms of self-denial for which, if need, one "renounceth all that he hath."

As one looks from the upper stories of a great city building, he realizes that each of the neighbors towering into the sky is the expression of one or more efficient lives. When men realize that the sacrificial life, as Jesus presented it, "tests high" in effetciveness, the appeal of the cross will have new force.

That the most splendid efficiency depends upon the acceptance of the call of the cross, is repeatedly demonstrated in our home missionary work. I knew a young Yale fellow who came a couple of years ago to southern California. Among other open doors was an opportunity to take charge of a little church struggling along in one of our villages in the foothills. He and his bride decided that for them that was the call of the cross. They accepted the isolation and unaccustomed deprivations gladly. In a year and a half they had drawn the community together; had interested the unusual, as well as the average, people; completed a church costing thirty-five hundred dollars; had put their musical ability at the service of the young people, and they were rendering, acceptably, some of the best music. Just now a number of them are going away to college to whom it would never have occurred, had it not been for the inspiration which that young man and his wife brought to their community. Last spring he had a call to a delightful family church, when we asked him to consider an entirely new field in which we believed a church could be established. One or two others had looked the ground over and had decided,

in spite of the great promise apparent, that there were too many possibilities of failure. Again, he and his wife decided in the cross-bearing spirit, and accepted the place.

A few weeks ago I met with a committee which determined to let the first contract for a parish building to cost $21,000 as a part of a most beautiful Gothic church which would require $100,000. In these few months a church of seventy-five members, growing Sunday-school and Endeavor society has been built up, and seventy thousand of subscriptions have been secured of the one hundred thousand needed. Work has been accomplished, and the men of that community have been persuaded to make great sacrifices; but sheer ability, though this young missionary has it, would never have been effective had it not been permeated by the underlying quality of sacrifice. Home missionary effectiveness cannot be secured unless a man is willing to pay the price in the self-denial life. How shall we enlist the ablest men to serve as pastors of these dependent fields? The appalling condition with which the Church is confronted, as our theological professors assure us, in the marked decline in the numbers and the quality of students in our seminaries, compels us to face this side of the question. It must be the sturdier appeal which our Lord exemplified that should be presented to the student body, of various colleges. We cannot ask them to go to the seminary from motives of even the most disguised self-interest, on the one hand, nor etherial other worldliness of the religious sentimentalist. It must be to a sane union of the two motives. No man has a right to be satisfied to remain perpetually as the leader of a company when he could be the leader of a regiment. The dual motive of either with the weight of the balance dipping toward the side of self-surrender is absolutely imperative. It is like the grip of our San Francisco cable cars. It must be two-jawed, one from the side of proper self-development, dominated, however, by the motive of self-denial. These two, pressing against each other, the lower never above the higher in equilibrium. This makes a grip strong enough to carry the top of the hill of difficulty.

If we are equal to the hour, we must present a plan making possible a practicable immediate response to the call of the cross. The church, on the one side, to discover how our dependent work is to be sucecssfully done, and how to develop ministerial capacity fitted for the heaviest work.

There is a similar dilemma before the medical profession: How shall men be provided for the non-lucrative professional service in the great city? And how shall men be developed to the highest professional skill? The medical graduate is asked to volunteer for such service in various institutions, with low pay and hard work. So many are ready, that the places can be secured only by undergoing the most rigid test of personal fitness. This system has secured great numbers who gladly render the non-lucrative service both because it satisfies the personal conscience, as well as equips a man for the highest subsequent success.

Many are looking for a way of adapting these methods to religious needs. Could we not enlist our students for dependant work in the remote places, calling them perhaps to a three-year enlistment during which they should be expected to endure hardness and to work under orders? Still further, to exalt the home missionary calling, and secure efficiency, devise a system of competitive tests which should determine whether a man was equal in ability to the highest standards of service. If this could be intelligently done, we should have home missionaries, and to spare. The dependent fields themselves would, in many cases, be led to self-support because such combination of ability and consecration would accomplish what ability or consecration could not do. And, still further, instead of fear that evangelism in our churches was a spent force, they who in such practical ways had learned the joy and power of the cross-bearing life, would have new success in proclaiming it. The results to the men, it seems to me, would be no less marked. After their term of service had expired, it would be from such trained men that our strongest churches would look for satisfactory leadership.

2. The Call of the Cross to the Church.

This brings us to the more general call of the cross. A crossless church can never enlist a cross-bearing and a cross-proclaiming minister. In the sixteenth of Matthew, we hear our Lord teaching his disciples and those that were listening. He was in reality reiterating the call of the cross to that nucleus from which was to come the Christian Church, when he said, "If any man would come after me, let him deny himself and take up his cross and follow me." It was the call of the cross to the church.

One of the most hopeful signs of life among Congregationalists is the realization that the church is accomplishing but part of the results which the Master has a right to expect at our hands. The unobservant met the Lusitania with great applause because she had established a new record from Queenstown to New York, and had maintained an average of 23 knots an hour. To many others, her performance was a disappointment because she had been built to average at least 26 knots an hour; the masterbuilder must have been sad at heart amid the shower of international congratulation. In the same way, happy as we are because so much is done, we realize that the Master must be grieved because we have done so little.

Some of the most important proposals before the National Congregational Council are being considered because we are ambitious for efficiency. There is going on amongst us a federalizing tendency. We realize that if Hamilton, the federalist, had been defeated the development of local self-government in the United States might have been quite as satisfactory, but we should not have been fitted as a nation to fulfill our world duties, nor would we have been equal to the task of acquiring a proper public control over the great inter-state corporations. We Congregationalists are federalizing by slow degrees because many have an idea that our church should do more than develop local self-government. It should render a national and world service which requires some degree of denominational solidarity. The great social problem shows in every relation of modern life. The discordant elements feeling the upthrust of the underflowing social conscience must be unified and harmonized. The church is the only institution which can bring that to pass. If she fail, it will be because she has failed to hear the call of the cross. The wide conviction among men that the church is a monopolistic institution, controlling the output of the cold shoulder and marble heart, and that the North Pole, if ever dscovered, will be found in her bosom, indicates that there is a failure somewhere. We may quite justly believe that the journalistic thermometer prepared by the enterprising woman reporter, is not a true test of the vitality of church life, but we may well learn from a one-sided criticism and seek without cant to make

the life of the church fragrant with the perfume of true neighborliness. We can attempt to make the very atmosphere of the sanctuary of such kindly warmth and sincere fraternity as shall make it impossible for the solitary soul to go away uncheered.

If the law of the self-denying life shall be fundamental in our churches, we shall again see devoted parents consecrating the babe in the cradle to the ministry or to missionary service. We shall see the fountains of benevolence open afresh, and, in proportion to our prosperity, pouring out their streams in the support of whatever blesses and uplifts mankind. But at heart it is a personal problem, rather than one which the religious community can meet. It is for us who have, in any sense, been called to positions of leadership, to walk with our Lord and hear his call so often reiterated to the first disciples, to take up the self-denying life.

> Search me, O God, and know my heart.
> Try me and know my thoughts;
> And see if there be any wicked way in me.

The heroisms of the acts of the apostles are by no means ended. The other day a home missionary pastor from the southern end of our state came to see me, and when he went away I felt as though I had had a moral tonic. In the most unconscious manner he discussed with me the situation in his parish. I was familiar with some of the hardships which he was enduring like a good soldier. Hot weather that is so severe that I should hardly dare to report to you the readings of the thermometer. One day his wife said to him, "Have we got any chickens around the house?"

He said, "Of course we haven't."

"But," she objected, with feminine persistence, "I certainly hear them under the kitchen."

Investigation proved that a package of eggs put under there to keep fresh had hatched out and they unintentionally went into the poultry business. The delights of tin food would not be appreciated by the majority of us. Even the milk came from a tin cow. You don't wonder that they were rejoiced when our Bible School sent them a real Jersey.

Their town was in the region threatened by the great overflow in the Colorado River. The stream came eating its way towards their ranches and homes, and all of man's ingenuity was pitted against nature's power. One Sunday just at service time there was an alarm, and instead of preaching thirty minutes, the minister preached a sermon with a spade twelve hours long, while his wife and the little Ladies' Aid Society carried coffee and refreshments. The months wore on. The railroad and Government had not succeeded in diverting the flow back to the old channel. In the neighboring communities the ministers had all given up because there was no opportunity for religious work. But this man stood by his neighbors. One day, just before the successful closing of the main gap, his wife sat in the saddle holding another horse for her husband for 3 hours with no interval save for food, while the men fought the flood, hanging like grim death trying to pile an added inch on the dyke as the water rose. Pluck conquered, and the town was saved. He was telling me these things while considering a call for another parish, and I couldn't do else in the light of the long strain which he and his wife had endured, than to advise him to accept the new opening. But word came next day that he had decided that he could not leave his post for he must stand by his neighbors, and he was fighting, not for a ranch or a store or any material success, but he was fighting with the rest because he heard the call of the cross.

"Greater love hath no man than this, that a man lay down his life for his friends."

God has thrust into our hands vast home missionary opportunities. We can only meet this task by beginning to hear our Lord's call to us as to the church, "If any man would come after me, let him deny himself and take up his cross and follow me."

SOLVING THE RACE PROBLEM.

From the Viewpoint of a Black Man.

By H. H. Proctor, D.D., Atlanta, Georgia.

"Back to Christ." This is the cry that has been ringing in our ears for many a day. If it is sincere, it is bound to be followed by that other cry, "Back to the Church." Since for its highest efficiency the Christian spirit must have a local habitation and a name, and since experience shows that no organization can meet this vital necessity as does the church Jesus himself divinely ordained, the Christian church becomes a necessity. This is emphatically true when we consider the great problems of the day. All great problems are fundamentally moral, and morality is simply the outside of spirituality. Notwithstanding other useful organizations, it is no reflection on them to say that the Christian Church is the only perennial fount of spiritual power. Pillar and ground of the truth, the Church is the ultimate factor in the solution of the problems of humanity.

In the discussion of a problem a prime necessity lies in the locating of that prbolem. For a long time men have been concerned about the location of the North Pole, and lately new interest has been aroused over the exact location of the South Pole. I am not advised as to whether these important points have been exactly defined. But of one thing I am sure, and that is, of the location of the race problem. The South Pole of the race problem is located in the low black, and the North pole in the low white. Without the low black and the low white there would be no race problem in this country.

I say the South pole of this problem is located in the low black. I am confident that the majority of the white people of America have an inadequate conception of the large number of progressive, hard-working, high-minded black people in this country. There are among the Negro people some as fine specimens of American citizenship as the nation affords. I could point out a few black men who would make good presidents. On the other hand, it would be surprising were there not among this people some very bad elements. Civilization involves a winnowing process, through which the baser elements are sifted out for destruction or transformation.

In the case of the black man, slavery arrested that process, and as a result there are found among the freedmen and their descendants a surplus of weaker elements. This element is the black man's burden. It is, in part, because of this element that wholesale injustice, proscription, prejudice and mob violence against us finds its excuse. Remove this element, and a large part of the problem that so vexes the nation would be done away with.

If the South pole of the race problem lies in the low black, the North pole of that problem is found

in the low white. I believe that some of the finest specimens of the white race are indigenous to American soil, and some of the rarest of these are in the Southland. The manhood of the white man has been rarely tested as it has by the peculiar conditions in the South, and as one who was bred and born in the South, I want to say that there are not a few Southern men, although unknown to the world, who are among the rarest spirits in white. On the other hand, there are not a few low whites, the opposite of these, and in these lie the largest part of the problem in the South. They have the power of their race without its light;—that makes a dangerous institution. It is in view of this class that demagogues rave, and it is because of it that good men submit to archaic customs and unjust enactments; it is this class that gives the white South its bad reputation. Transform the low white, and the problem of the Negro is simply one of progress. As it is, however, the progress of the black too often complicates the situation. The true solution of the situation consists in raising the white and the black at the same time. The North and the South poles of this problem must move simultaneously.

The one supreme need in our country, black and white, North and South, is a practical application of the pure religion of Jesus. And it is most fortunate that both races in the South are amenable to the religious appeal—the South is the most religious part of the nation. The real need of both white and black is to live out their religious sentiments; that would solve their problem almost like magic.

"What ye would that men should do to you, do ye even so to them." We of the South can have no better ideal towards which to work than that. Both races have need to make their religion practical.

I have an illustration of this from the white man's point of view. Just after the recent Atlanta riot I had a call from a plain Southern white man,—a Georgia cracker. His appearance at my door caused some apprehension in my household, in view of the fact that my life had been threatened because of the part I had taken in breaking up the places of evil that infested the city just before the riot. A desperate character had come to my door with the expressed intention of taking my life. Therefore, when this queer-looking man appeared my family was somewhat disturbed.

After inspecting this strange-looking visitor, my wife advised me not to go in to see him. But I did, and on entering the room this peculiar-looking man shot right up and grasped me by the hand, saying: "My dear brother, I have been led by the Spirit of God to come here and let you know that all the people of my race do not feel toward you as some of them do. My heart has been stirred when I have thought of how some of my people have been treating yours, and I have come to pray with you." He was an illiterate man, but as we knelt and prayed together I experienced a power I have rarely felt. For the first time in my life a Southern white man had to come into my home to pray with me. Now, expand the feelings of that one man to every white man in the South, and it will be found that the Christian religion has gone a long way to solve the problem.

It is in the spirit of this man that former Governor Northen has organized his Christian League which is uniting the better men of both races for the control of the worst of both races, and the fruit of this movement is being felt all over Georgia, and I believe it will ultimately triumph in the South. It is a practical application of the principles of Christianity to the white man's religion.

Recognizing that the peculiar genius of the colored people lay in their religion, the American Missionary Association, in the begining of its work in the South, established, with rare foresight, churches at strategic centers. Among the very first of these, if not the first, was the First Congregational Church of Atlanta, of which I have now been pastor thirteen years. This church has a remarkable record. Beginning forty years ago with ten members, it now has over six hundred. Its members are hard-working, home-loving and progressive people. During all its history not a single member has ever been accused of a heinous crime, or stirred strife between the races. Every member of the church is pledged to total abstinence, and the first temperance society in Georgia was organized here; we therefore claim a share in the great movement that has swept the saloon out of Georgia, and that is making for a solid dry South. It has a chain of city missions belting Atlanta with a ring of fire, by which we bring the best element of the race in helpful contact with the lowest.

Now, the way to solve the race problem from the black man's side is to expand the life of this church to the race as a whole.

The peculiar genius of the Negro people is religion, but it lacks practicality. It is too much up in the sky; it needs to learn of Jesus so as to put its feet on the ground, go about and do good. I have studied my people closely in the heart of the South for the last thirteen years, and I have been moved to put in Atlanta the kind of a church I am confident my people need — not only in that city, but in every city, village and hamlet in the South. It is a church with institutional facilities, — a church home.

There is contemplated in the structure we are hoping to erect these features—a reading room, filled with the choicest of reading matter, that the value of intelligence may be inculcated; special facilities for religious education in the Sunday-school department, that the value of divine truth may be appreciated; a gymnasium for the development of the body, that soundness of body may be promoted; a bath-room, that cleanlines of person may be instilled; a model kitchen, that the importance of efficiency in this art may be taught; a sewing room, that skill with the needle may be acquired; in short, a social and religious center for the race in the very heart of the city.

Each one of these features is a sore need on the part of the colored people of Atlanta.

This is to be open night and day. For thirteen years I have sat and seen the unfortunate ones of my race pass by my church door on to the dives. But they were not wholly to be blamed; the doors of my church were locked and barred, but the doors of the dive were open and inviting. I have decided to open my doors. But larger facilities are needed. I told my people this, and this last summer they have pledged $12,500 that we may enter upon this larger social service. I asked the white people to help us, and in less time than one year after the riot they pledged for this work $3,500, which is $1,000 more than we asked them for. But more money is needed, and I am going to ask the churches of the North to

have a hand in opening up this door of light. The doors of darkness are being shut to the black man in the South; this is good; but the doors of light must be opened. Having had a leading part in shutting the doors of darkness in Atlanta, necessity is laid on me to be equally zealous in the opening of a door of light. And what better thing than that this door should be opened in the heart of the Southland by the hand of the black man, the hand of the Southern white man and the hand of the Northern white man—that invincible triunity—for the solution of the problem in the South.

The Atlanta riot is a dramatic reminder that the danger points in the South for the next generation are in the cities. The raw elements of both races are rushing unprepared to the trying ordeals of city life. Unless the moral forces are unusually efficient there is danger ahead. The black people are apt to be neglected; my heart is set on their salvation. Atlanta is the strategic center of the South. The encircling hills of the city are crowned with Christian colleges for the colored youth. To plant here a model church for the colored people will mean that these young people who come there from all parts of the South will carry its vision with them, and thus instill into the people wherever they go, even in the dark corners of the South, the larger ideal of the life of the church.

Recent disturbances in the South, the passage of unfriendly legislation and the growing sensitiveness of the colored people, have combined to produce a spirit of restlesness in the race, and unless institutions like these are established which the people can look up to and tie to, they will become discouraged and dispersed. I believe that it is better that the bulk of the colored people should remain in the South and work out their destiny on their native soil. While there have been days of darkness for the black man in the South, and all these days are not yet over, I believe that a better day is dawning. I believe in my people with all my soul. I believe in the better element of the white people of the South; ultimately my people will receive from their hands every right to which they are entitled. Of this fact there has been no better guarantee than this, that the better elements of both races are getting together. The Christian religion forms the only platform they can both stand on with mutual self-respect.

Some time ago I heard a hot-blooded young Southerner say that the race question would be settled in the next ten years, and at the point of the sword and by the drawing of blood. That young man was right—and he was wrong. The question will be settled at the point of the sword and by the drawing of blood—but I thank God that it will not be in carnal warfare. The question will be settled by the sword of the Spirit, which is the word of God, and by the blood of Christ, which is the life of love. This is the spirit in which the American Missionary Association has done its work, and in this hour of racial adjustment in the Southland it finds its vindication after forty years of working and waiting. They that sow in tears shall reap in joy, and great should be the joy of the men and women of this organization who have sown the seed with such fidelity, generosity and zeal all these years.

"This corruptible must put on incorruption, and this mortal must put on immortality."

THE RELATION OF THE CHURCH TO PUBLIC EDUCATION.

By President G. Stanley Hall of Clark University.

Christianity has a record as unique as it is magnificent in the history of education. Jesus himself was a great teacher, brought a new doctrine and gave a new theory and rule of life. He invented the parable which made nature and social life eloquent of spiritual truth and which was a pedagogic device more portable and more persisting than Plato's myths. His disciples were commissioned to preach and teach; Paul was a great master of polemic and hortatory exposition; Origen called the Holy Spirit the divine pedagogue because it led into all truth, and Tertullian called its still small voice the new muse of truth. When in 529 A. D., Justinian's famous edict closed the four great schools of classic philosophy, the church took possession of the world of culture and slowly evolved a new system of thought and life; Rome became the great patron of learning, wrought out a new philosophy; established universities at Bologna, Salerno, Paris, Oxford, Monpeller, Prague, Cambridge, Vienna, Idelberg, Florence, and about fifty others, all before the year 1400. Long before this Charlemagne and Alcuin had established cloistral, cathedral and other schools where reading and writing and the seven liberal arts were taught to all comers and Latinity had given Europe one international language, that of culture and of the church. For centuries the liberty of teaching and learning was almost complete and we Protestants are prone to do scant justice to the educational foundations laid by the Catholic Church in its great formative period.

When she began to grow suspicious of the learning she had so sedulously fostered and the Renaissance and the Reformation arose, we find Luther, Erasmus, Calvin and Melancthon establishing schools, reconstructing courses of study, and nearly two-score new universities were founded under the influence of the Reformation in Europe. It was again profoundly felt not only that schools of high and low grade were the hope and the method of the Christian propaganda, but that ignorance and superstition were the parents of sin and that enlightenment was the surest way to bring men to true religion. Thus, it came about that almost down to our own times the clergy have been its teachers, leaders, and inspirers of most of the best things that have been done in education. This was true of the Catholic Church, of Lutherans, Puritans, Anglicans, and the rest. Many a high school and college in this country owed its origin to religion. Belief in education has always been one of the first articles in the unwritten creed of Christendom. Even when the influence of the clergy began to decline in the higher academic grades of culture, they were long its chief representatives to the masses and established and directed elementary schools.

Now, however, in all Christian lands, among Catholics and Protestants alike, this educational supremacy is either lost or in various stages of decline. There has been a growing aversion to clerical influence in education and complete secularization and laicization of the schools is today the ideal goal in many high places. It is high time for the church to awake to this situation and to realize all that it involves; to know the extent of this pedagogic defection; to seek to fathom its causes; to trace out its consequences, and to do its

utmost to find the cure. We are still doing much, and let us thank heaven and take all possible courage from the large remnant of education efficiency still left us. We still have the Sunday-school, though its work needs much reconstrustion to be brought abreast of the methods of secular training. We have the splendid work of the Y. M. C. A., but it reaches but a very small fraction of the young men of the land who need it; our theological courses are improving, but how slowly when compared with other lines of professional training, for instance, in law and medicine, technology, and pedagogy.

The Church, in all its branches collectively, has a score of charitable and reformatory agencies and institutions that are doing the Master's work among the poor in slum and remote districts; the influence of the pulpit is potent against evil in high places and in low against corporate greed oppression, industrial malpractice, social evil and political corruption. Many denominations have established colleges in this country, but as a class they are relatively declining before the rapid advance of unsectarian institutions. In all these great causes, the church not only prays, but works; it not only follows, but sometimes leads; it not only preaches, but acts; but our efficiency is still below the great traditions of the church in the past. What we are doing we know, and are perhaps a little too conscious of it, so I bespeak your sympathy in my rather unwelcome task of trying to point out first some of the difficulties and adverse influences in the present situation.

1. The separation of church and state, while a great, is not an unmixed good, for it has involved abolition of religious training for our entire public school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than at any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it if we had the wit to do so, for its influence upon the emotional nature, which is now at its flood-tide, and for the restraints which it puts upon the lower propensities which now burst into sudden strength while the intellect is yet too undeveloped and uninformed to control them. A number of careful consensuses show that very many of our children pass through not only the required but even high school stages of schooling without knowledge enough of Scripture even to understand the commonest allusions to it in literature. Despite the brief morning reading from Sacred Writ sometimes practiced, many American children leave school when legal requirements of attendance are satisfied and others graduate from secondary schools and even colleges who have never felt even the literary power of the great passages of the Old and the New Testament and with no coherent knowledge whatever of the Bible as a whole.

I will not take time to report on the as yet somewhat discrepant conclusions in statistics of these recent studies, but all agree that the proportion of children thus densely ignorant is very great and that for a decade or two it has been steadily increasing. Our Catholic brethren complain that the schools are godless, and we Protestants who gave the Bible to the laity have yet more and more to complain of Bibleless schools.

2. Meanwhile, what is the state doing in its secularized public schools? During 214 days of the year there is no school in the United States, the average length of the term time being only 151 days. Thus, about five-eighths of the time the American child could not attend school, if he wished to, but is exposed to all the evils of idleness, and who can name a single evil which pedagogues are so fond of charging up against truancy that should not equally be charged against vacations which the truant simply prolongs? Thus, during considerably more than half the week days of the year. the school and usually the grounds are closed to the children.

How about attendance when school does keep? Of the 23,500,000 children between fifteen and eighteen years of age, 16,500,000 enroll and some 7,000,000 who should, do not do so. Those who enroll actually attend 105 days out of the 151 on which school keeps, and are absent on the average about one-third of the time. Thus, we can say roughly that less than half the children who should be in school are actually there during less than half the week days when school is in session. All these statistics are from the last report available, viz., for the year 1904-05. Boyes estimates that 8,000,000 American children under fifteen are constantly schoolless, and that there are at least 1,400,000 illiterate voters, and of course a vastly larger number of illiterates of both sexes above ten years of age, which is the usual basis.

The average pay of public teachers in this country is $55 per month for males and $42 for females, the latter constituting 76 per cent of all. Far less than half of our nearly half million teachers have ever had any professional training and between one-third and one-fourth of them leave the professions every year. This poorly paid and untrained army of raw recruits is our chief hope against illiteracy and all the evils that it entails. They must Americanize the children of the million immigrants that now are landing on our shores each year. Yet our faith in the permanence of democratic institutions, of civic purity, business integrity and personal virtue has come to rest more and more upon these schools and teachers. Do and can they thus constituted justify this faith?

Almost the entire control of our schools today is in the hands of local boards who determine the amount of money to be raised and expended for education, provide school-houses, text-books, employ teachers, fix their pay and the length of the term, etc. Under this system the more ignorant a community is and the more in need of good schools, the less likely are the boards that represents them to see this need and the less the chance that they will be able and willing to meet it. While superior and devoted men can sometimes achieve excellent results the system itself is bad and, low politics, sordid views, false economies and vaccillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community, and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder of the school board are about as unfit custodians of the vital interests which in a Republic center in education as could be found.

Again, has the school moralized a country where divorce has steadily increased for twenty years in every state save one that keeps such statistics, so that there are now a trifle more divorces in this country in one year than in all the other Christian lands combined.

We have 2921 courts with power to grant divorce, as against England one, Germany twenty-eight, France seventy-nine.

This country leads in homicides, which for the last dozen years amounts to from 8,000 to 10,000 per annum, a higher rate than in any Christianized and civilized land, enough being slain here yearly to populate a small city. About two per cent of the slayers are caught and punished as against over ninety per cent in Germany. The percentage of juvenile crime which is rising in general is increasing faster here. Despite all agencies old and new, there has been a remarkable increase of hoodlumism in American cities within five years, and the proportion of convictions to population by age is greatest here during the middle and later teens.

There are many causes of this feralization of youth, besides the long vacation during which many houses and estates are closed and tempting. A new one is that while we have been raising the minimum age of child labor, we have not succeeded in keeping the child in school during these years when he is barred from so many occupations by these new child-labor laws, so that after satisfying the requirements of the law of school attendance boys who will not continue their education are now unable to find employment. Yellow journalism, with its daily chronicle of crime, the increase of urban life that forces so many lower propensities into precocious development before the powers of control are matured, the fact that our schools appeal essentially to the intellect and strive principally to inform and smarten it, the fact that 90 per cent of all the school boys in the United States satisfy the requirements of the law without ever having been under the influence of a male teacher and that women are not the best trainers for boys in their teens on the duties of citizenship, political life, voting; and that budding manhood demands some masculine treatment—these are some of the difficulties with which we have to contend.

Secular education is popularly supposed to abate superstition. Does it do so? A recent writer collected over 7,000 confessions of superstitions concerning such matters as salt, fire, moon, owls, cats, mirrors, horse-chestnuts, days of the week and year, birthdays, numbers, warts, right and left hand, charms, precious stones, money dreams, sneezing, weddings, and nearly one hundred other such topics. These confessions were all by American students of academic grade who were preparing to become teachers and one-half of all were more or less believed in and nearly all had been believed in earlier in life. They are relics of very low savage culture and related chiefly to death, disease, money, love, etc., and show that our education, science and civilization have done but little to weaken the old faith in luck, signs, etc. Not only miners, sailors, gamblers, lovers, but masses of our fellow-citizens are credulous in different degrees, not only about many such things, but toward palmists and fortune-telling by cards, stars or diviners by scores of omens, hoodooes and mascots, while rank morasses of occultism, crasser forms of spiritism dominate most of the lives of some, if not some of the lives of most. It has even been asked whether education, by bringing children together, has not done nearly as much to diffuse as to check these superstitions. However this may be, it is clear that those who linger in this outgrown stage of thought and to whom the world is a chaos and not a cosmos, are not truly educated.

Again, surely good citizenship requires common honesty, business integrity, fair play and truth telling. Are we progressing here? What about the appalling revelations made within the last three years in so many places concerning the adulterations of drugs and medicines, patented and others, foods and drinks, about our growing money madness, and what is becoming of business integrity under the methods of competing cheapness of productions, trusts and combinations that control the prices and output and even of the interests of life, about secret rebates and the suppression of the natural laws of competition? How many will say anything that goes and do anything that shows and have at heart really adopted the maxims of Sterner and Nietzsche and scruple at nothing that succeeds and regard nothing with remorse except being found out, and whose supreme goal in life is to get rich, make display, give themselves all the pleasures their bodies can bear? What about the awful statistics of drink and the growing laxity in the sexual relations in both high and low classes, or our race suicide as seen in the steadily decreasing birthrate and the steadily increasing infant mortality under five, and especially under one, which is greater in our cities than those of any other land? Are we awake or sleeping, and dreaming concerning these general tendencies and ineluctable facts or are we living in a fool's paradise, and is our national optimism like that of Dr. Pangloss, who cheerily praised God and insisted that his was the best possible life at every progressive stage of defect and human leadership. Can a nation lean toward barbarism amidst electric lights, autos, telephones, splendid homes, schoolhouses, and churches that are teeming with wealth, swarming with promoters, with get-rich-quick schemes, as well as with noble philanthropists and reformers who are bravely stemming the tide. Is it not high time for yet larger and more constructive and concerted effort for confession on the part of church and school that much as has been done, the best endeavors and achievements of the past and present must be exceeded and grow pale before still greater accomplishmnts?

We delude ourselves if we think that all these evils can be overcome by punctuality and order, the personal influence of music and history, emphasizing and teaching respect for authority, self-government, good churches, and good examples of teachers. Yet those are the only cures I find in the latest discussion of pedagogy on the subject.

Let us, then, finally glance at a few of the schemes of betterment that have been lately and seriously proposed. One thoughtful writer, Mr. H. M. Boyce, in "The Science of Penology,," suggests further centralization of educational effort in a national bureau at Washington with three long-tenured and highly paid commissioners, who shall not only collect and distribute information like the present Bureau, but shall prescribe a general plan of instruction for the whole country and advise both national and state legislation, and that both together shall distinctly reduce local autonomy. Especially the states must assume control of all schools, assess, collect and distribute the school tax, prescribe the length of term, salaries and text-books, the qualifications of teachers, and compel the attendance of all children up to sixteen. This, it is urged, would slowly remedy many evils.

Another urges that every educational agency must now be co-ordinate and that not only public but private schools and the training of all delinquents and degenerates and juvenile courts should be correlated so that all children of school age, whether in or out of school, should be taken account of. Hitherto these

agencies have been directed by very different methods and with very diverse degrees of intelligence. Normal courses should fit teachers and care-takers in all these lines.

Under such a system, each child could be placed in whatever position he would get the most good and wasteful misfits both of pupils and of teachers would be avoided. The child is now a legal personage and belongs to the state as well as to the home, and the former should assume co-guardianship.

It is now nearly twenty years since the public schools of France were secularized and all religious teaching forbidden in them. Fearing an increase of juvenile immorality when religion was expelled, and in view of this ominous void thus created in a curriculum to which they had been so accustomed, the French at once created courses of a new kind for moral and civil instruction for every grade. They ransacked their own history and literature for stories illustrating exceptional and even dramatic acts of virtue, and selected many morals and apt quotations to impress social duties and personal virtue. Fearing that conscience was not sufficiently infallible or strong, patriotism and the noble pagan sentiment of honor were appealed to, also—the latter, with great effect.

There are many prizes, medals, public testimonials, and special columns in the press to commemorate all children who have done noble acts. Love and pride of country and the instincts of the true gentleman and lady are made into a kind of secular religion. All this is well and these courses have already justified themselves, but they are not enough. Youth always has and always will need religion to tide it safely over the adolescent crisis of life, for it can be made to supply a yet far stronger incentive to virtue than the ideal of good citizenship or of honor, potent as these are.

The German method recognizes not only the aesthetic and the moral, but the intrinsic value of religious training and has enforced religious instruction in the public schools for more than a generation on the fololwing plan:

About every child or its parents must elect near the beginning of the school course, either Catholic, Lutheran or Jewish training. Each of these three churches should nominate the teachers of its own faith who must, however, pass a stringent examination as to their qualifications by the state which pays them, and these should teach in the school buildings, and examine and look after the moral and religious needs of their pupils one or two half days per week, inculcating Scripture, church history, creeds, forms of worship, and give spiritual guidance enough to fit them for confirmation. Thus, Rabbi, priest, or clergyman has access to nearly all the school children, so that it is impossible for them to grow up in such dense ignorance of Scripture and religious matters as is increasingly prevalent here.

This scheme could easily be made practicable here for Jews and Catholics, but the dissident Protestant sects, despite several efforts, have not, so far, been able to agree as to the method or matter of instruction, so that in this respect the difficulties here are very similar to those encountered where mission boards representing different denominations have tried but failed to unify their work in heathen lands to avoid the stigma, despite the injury that this insistence upon denominational differences is causing in both fields. Could all or the chief Protestant churches agree upon a course of religious training for public schools, the German scheme would be as workable here as it is there under an established church.

Failing this, we must abandon finally all thought of bringing public education again under religious influences, however generic, and take up the prodigious task which the French have faced of devising a national scheme of training in morals without the aid of religion on some ethical culture basis. The most sagacious school men, however, are now realizing, as never before, that education of the heart and life in right conduct must be made the chief goal of pedagogic endeavor. On this basis there is one line of effort now opening which seems a promising basis on which the churches of all creeds and the secular schools can heartily co-operate, and that is what a recent writer calls "the re-awakening of the physical conscience."

The last quarter of a century has witnessed a remarkable revival of interest in physical culture, college athletics, clubs in high and grammar schools, leagues like that of New York city with President Roosevelt at its head, hundreds of Sunday-school athletic organizations, gymnasia, the Pope's hearty sanction (he having lately witnessed the contests of all the athletic societies of Italy in the Vatican gardens, become their patron, and conferred 250 gold and silver medals) congresses of school hygiene, playgrounds (covering 75 acres in Chicago, 110 in Philadelphia, 200 in Boston, a single one in New York to cost $2,500,000);—all these represent a new and immense movement extending over the entire civilized world, even to China and for women, where the movement has already brought forth imperial decrees forbidding the use of opium and foot-binding. In Japan, as in Germany, under the influence of the Turner societies, the stature of the soldiers has actualy increased from this cause, but what is more important is its effects upon the soul. Athleticism, plays and games rightly directed give a new sense of loyalty and heartiness, a healthy tone of emotional life, more patience, courage, fraternity, and perhaps, above all, brings into operation a new love of personal purity of body and soul. This great tide of human culture already shows signs of the approach of a general "physical renaissance such as the world has only seen twice or perhaps thrice, and which preceded by about a generation the most brilliant periods in the intellectual history of mankind." Health means wholeness and holiness and is the best natural basis of the new practical Christianity. It means more enthusiasm of humanity, and this wisely directed unlocks ideals and wins the heart to the good, the beautful and the true and does vastly more than our old modes of secular training ever dreamed of to give a clean soul in a clean body, and what better goal has religion than to make the body the temple of the Living God?

Finally, the churches, while maintaining as long as they will their denominational differences of creed and forms of worship on Sunday, should now formulate a program of week-day education in the broadest sense of that now rapidly expanding word. Leaving trinity, incarnation, revelation, miracles, salvation in another world and all other dogmas, however precious, to believers to be chiefly Lord's day mat-

ters, let the churches waive all these distinctive doctrines during the week and seek ways and means of concerted effort to resume its ancient function of the care and guidance of the souls of youth in practical morals and in personal enthusiasm for pure and true living on this earth.

By its long deterioration from insisting upon dogmas and its diminished interest in science, humanism, and nationalism in the past, it forfeited to the state its natural function, and now the failure of the state to perform this supreme task of moralizing the rising generation affords the church a new and vast opportunity of resuming its lost functions.

Putting aside all claims of ecclesiastical authority and every theological shibboleth, can we not join hands, animated by a simple but fervent love of man and by the crying moral needs of the present and the young and set the world again an example of supreme service in a crisis of divine need? To do this we must abandon once and forever the old uncompromising spirit that demands all or nothing, and realizing that absolute truth and virtue are rarely attainable on this earth, and understand that the second and twentieth best is vastly better than nothing and well worth doing. If the state will not have Scripture, the world's greatest insipration of righteousness and its chief text-book in pscychology, let us study the Brahman method of introducing carefully selected ethical writers made up by religious men of the best proverbs and most inspiring classics and all bibles of other religions

If we are not yet ready to attempt the methods of the German schools, by which Catholics and Protestants seek to combine their pedagogic efforts in a few fundamentals, at least let a few of the Protestant sects unite their efforts in the mission field and cease to maintain expensive sectarian organizations there and then let them try to denominationalize each of their colleges and seek, by so doing, to confirm, broaden and deepen their common Christian character. The state will never tolerate again any creed or confession. Its religion is patriotism, and the school is now its nursery, as it was that of the Church.

Science will never assent to the dogmatic method, but Christianity should not be expurgated from the art, religion, history and humanities which it has done so much all these centuries to create and without which even they cannot be rightly understood and without some knowledge or feeling for which our children are like deaf mutes studying music. Better virtue without Christianity than Christianity without virtue, if such an antithesis were even conceivable.

Let us then recognize the good of things as they are and accept the inevitable with joy, and according to the old stoic maxim, try to rise to the opportunity of leading this great impending movement for moral eduation more pressing and promising than anything in the history of schools for the last half century, and ourselves work out a program—godless and bibleless, for it must be in name, utilizing to the uttermost the sentiments of patriotism, honor, mutual help and social service, realizing that Christianity itself is not all ecclesiastical or theological, but that a purely secular week-day religion can and must now be wrought out, and that the detailed methods for doing so are now within sight and reach.

CHANGES IN POLITY SUGGESTED.

The following recommendations were adopted by the Congregational National Council at Cleveland:

That the local association, composed of churches and ministers and hence thoroughly representative of the churches, which now holds both licensure and ministerial standing, be also the agency for ordination, the initiative always to be taken by the local church.

That the state organizations become legally incorporated bodies; and that under a general superintendent and such boards as they may create, and acting in co-operation with committees of local associations and churches, they provide for and direct the extension of church work, the planting of churches, the mutual oversight and care of all self-sustaining as well as missionary churches, and other missionary and church activities to the end that closer union may insure greater efficiency without curtailing local independence.

That the administration of the benevolent interests of our churches be directed by the representatives of the churches in the national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies who shall report at its next regular meeting such an adjustment of these societies to the bodies of the churches represented in this Council as shall secure such direction; care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches.

KANSAS CITY THREE YEARS HENCE.

The invitation of the churches of Kansas City to hold the meetings of the Congregational National Council in that city in 1910 was accepted.

With entire unanimity the Council voted that plan of holding the meetings of the various missionary societies in conjunction with the National Council had been a success and the societies were asked to join in the meeting at Kansas City in 1910.

One of the sectaries of the American Board stated that inasmuch as the centennial of that great society came in 1910 it might be found best to hold the meeting that year in Boston.

The probabilities, however, are that the Board will see that the interests of all can be best served by a union meeting.

Among the Churches.

CALIFORNIA.

Auburn.—This church has lately called Rev. O. J. Van Wagner.

Berkeley, North.—Rev. H. K. Booth of Sacramento has received and accepted a call to this church.

Tulare.—Rev. W. H. Cross is supplying for a few Sundays while the church is seeking a new pastor. Rev. M. B. Davenport, the former pastor, is now in Los Angeles.

Pasadena, First.—Dr. Meredith returned to his pulpit Oct. 13, after a two months' vacation spent in New

England. A new chorus choir has been organized under the leadership of Prof. Stone. On Friday evening preceding Rally Day, a "home-coming rally social" was held in the church parlors, which proved a most delightful occasion. The Christian Endeavor Society celebrated its twentieth anniversary recently with a "birthday party." Tables set in the form of a double X, a great birthday cake surmounted by twenty candles, and speeches from charter members and others, including Pres. John Willis Baer of Occidental College, were among the features.

Riverside.—The church is rejoicing over the arrival of the new pastor, Dr. J. H. McLaren. He comes with the highest recommendations, as being strong in the pulpit, faithful as a pastor, a good organizer and a tireless worker. His work in and around Chicago has been signally successful. He is in the prime of well matured manhood. Strong of body and brilliant of mind, and withal deeply spiritual, he is well fitted to lead the church into larger usefulness, and higher attainments. Sunday, the 13th, was observed as Communion day. Seven were received into membership, two on confession and five by letter. The service was especially tender and sweet, and cannot fail to be helpful to all those participating. The pastor prefaced the communion service with a little sermonette on the topic, "Walking with God." The church is making extensive preparations for the coming meeting of the Association, which convenes here Oct. 28th.

WASHINGTON.

East Side.

Collville.—The Stevens County S. S. Convention will meet at our Collville church, Oct. 24-25. We hope in due season to give a full report.

Leavenworth, a division on the Great Northern railroad, presents its new pastor, Rev. C. F. Bloomquist, with a promising field, with large opportunities. The work is necessarily hard because of the shifting railroad population. The church has a good plant and with Mr. Bloomquist as pastor it will give a good account of its stewardship.

Kennewick, one of the most prosperous of our eastern Washington irrigated districts, rejoices in having secured Rev. J. H. Singleton for the pastor. This neighborhood has grown very rapidly, and the opening of the North Bank railroad in a few months, together with its situation near Pasco and the new town of West Beverly on the Chicago, Milwaukee and St. Paul raliroad, with Priest Rapids between as the breaking point of river transportation, will materially hasten its growth and insure its becoming a very important center. Kennewick is about to prove the wisdom and foresight of the men who entered that field when it was only a promise of good things to come. Their faith is justified and rewarded.

White Salmon.—On the stretch of river below The Dalles is the little town of White Salmon. The North Bank railroad is building through there and this town will also grow and may become to the north bank of the Columbia what Hood River, just opposite, is to the south bank. Rev. J. M. Lewis has recently resigned to take charge of the school. Here is a good opening for some one with the pioneer's vision.

Tekoa.—Rev. C. Wendle of the United Brethren Church, has just gone to Tekoa. We trust this union will prove the advisability of the larger union proposed. The Congregational Church was the first in the field, but others crowded in until the little town was badly overchurched and all had an unnecessarily hard struggle for existence; but now the town has begun to grow owing partly to the breaking up of large ranches into acreage, and now the C. M. & St. P. railroad and a road perhaps equally as important building through are increasing the growth still more. There is a good church and parsonage and the future is once more bright.

North Yakima begins its fall work with great courage under Rev. H. A. Luckenbach. Confidence and courage are the key notes in this prosperous center. Mr. Luckenbach will guide the church into a full realization of its opportunities. The North Yakima Association has just met there and we hope to have a report of the proceedings.

St. John and Endicott.—Rev. James A. Henry leaves the work in splendid condition for his successor. There is a new parsonage at St. John and new opera chairs at Endicott. A call has been sent to Rev. Mr. Ellis of Hayden, Col.

Pullman.—The State College began the year with an unprecedented rush of students. While not the only consideration in Pullman, the college is one of the most and perhaps the most important feature of the town. Rev. S. S. Healey is building up a large interest both in the town and college, and the church is growing stronger.

Spokane, Lidgerwood and Five Mile Prairie.—Rev. D. E. Wilson will take charge of these fields. Lidgerwood is one of the growing parts of the outer rim of Spokane. It is being settled by a class of people to whom the Congregational Church ought to strongly appeal. Five Mile Prairie is what its name signifies, a prairie five miles out. This means to all who know Spokane a prosperous community of the very best people settled on tracts of a few acres each. It shares the growth of Spokane and some day in the not distant future will be a part of the greater city. The fields are only temporarily yoked, for the growth will naturally mean a pastor for each church in a few years.

IDAHO.

Kellog.—Rev. Thos. F. May has resigned. He will leave the field Nov. 15th, after a very successful pastorate. The work is in excellent shape, there is money in hand for a new parsonage, and the Bunker Hill and Sullivan Mining Co. have promised $10,000 for a building for the Men's Club of over 300 members. The church has the hearty good will of the town.

Mullan is growing enormously. A year ago its population was less than 1,000, now it it is 3,000. Rev. E. R. Allen has crowded houses and the work is growing commensurate with the growth of the town.

Burke.—The Congregational church is the only church among 1,500 people. There is a great opportunity here for a great work among the miners. Rev. Charles Wyatt has accepted the call and is at work. We hope to report his successes from time to time.

West Lake.—State Evangelist David H. Reid, after several months developing Washtucna, is at West Lake, preparing the field for the coming of a pastor.

THE ASSOCIATION.

Wednesday Forenoon.

Rev. J. R. Knodell brought the work of the Anti-Saloon League before the Association. Rev. A. B. Patten of Santa Rosa presented the report of the committee appointed to visit the Pacific Theological Seminary. Dr. Baldwin of Palo Alto spoke on Christian Education, with especial reference to the work that is being done at Paradise. The Institute was endorsed by the Association and Dr. Harwood, who goes East in its behalf, was commended to the friends of Christian Education. It was recommended that a Board of Trustees and treasurer be elected; that the Congregational Educational Society make such appropriation as the case may require and that the contribution of the churches for Christian Education this year should go to this Institute.

Afternoon.

Dr. Pond spoke of the work of the Oriental Missions.

Rev. H. H. Wikoff presented the work and claims of our Church Building Society.

The Woman's Home Missionary Union held their meeting, Mrs. O. W. Lucas presiding. The following members took part: Mrs. E. S. Williams, Mrs. Geo. C. Adams, Mrs. E. L. Walz. Mrs. R. C. Brooks sang some Indian songs.

Wednesday Evening

Opened with devotional exercises led by Rev. A. B. Patten of Santa Rosa. The evening being the anniversary of Congregational Missions in California, Dr. Chas. R. Brown as president of the society, presided and in his usual happy way introduced the speakers.

"The Making of the Commonwealth" as shown by the services and noble lives of the great leaders in Mission work in Iowa and the Mississippi valley, was ably presented by Dr. T. O. Douglass of Iowa.

"The foreword" of our new missionary superintendent, Rev. L. D. Rathbone, was listened to with great interest and attention, and the wisdom of the directors of the society in their selection of a successor to our beloved Harrison was fully approved.

An offering of $35 was taken.

Mr. Arlett's pledge for the co-operation of the laymen of our church was hearty and had the true ring to it.

Thursday

Opened with Bible study. The paper on "Christian Nurture," by Rev. H. K. Booth, of Sacramento, was most interesting and pertinent, and later, on motion of Rev. Cherington, was ordered printed in The Pacific, as was also the annual sermon by Dr. Brooks.

The "Adjustment to Organic Union," by Dr. Baldwin, presented the thought more of spiritual union than a necessarily organic one.

Rev. Santikian of Fresno gave an interesting account of the growth of the Armenian church in Christian life and work.

Dr. Adams spoke on "Adjustment of Preaching to Modern Conditions," and gave many useful thoughts for his listeners, presenting chiefly the thought that a minister should bring to the busy worker of the world the helpful presence of the Master rather than criticism for failure to respond to the appeals from the pulpit.

The report of the "Committee on the Pacific" having been made a special order was presented and as appears elsewhere in this issue in full was unanimously adopted by the Association, and in confirmation and approval of the plan six hundred dollars were subscribed in the meeting and at the lunch tables to which the meeting adjourned.

Thursday P. M.

The Woman's Board of Missions had charge of the afternoon session, Miss Richards of Saratoga presiding. Mrs. Robinson of Vacaville, a returned missionary from Africa, was presented and by the use of maps illustrated the work of the American Board in three stations in Africa.

The American Board was represented by Dr. Tenney, who gave an address of encouragement, and presented Rev. F. M. Price, recently from Guam, who gave an interesting account of the work among the islands of the Pacific.

Adjourned to meet at the First church, San Francisco, Dec. 3rd, 1907.

Thursday Evening Session.

Mass meeting at University of Nevada; large attendance of students and residents of the city.

Address by Dr. Adams on "The Bible in the World;" address by Rev. W. T. Patchell, "The Upward Development of Character;" address by Dr. Chas. R. Brown, "The Broader Outlook." The addresses were cordially applauded by students.

Resolutions were passed thanking the church of Reno and the citizens for their generous hospitality.

Young People.

ONE MORE JUNGLE JOKE.

"Although you see me with my trunk,"
The Elephant exclaimed,
"I do not travel very much,
For which you're to be blamed."

"How's that?" the Leopard made reply,
In snarling tones of doubt.
"Why I should keep you here at home
I cannot quite make out.'"

"Pray listen, then," the Elephant
Returned, "and don't make shots.
While you're about I'm doomed to view
The old familiar spots!"

The Leopard rose quite cross, and growled,
"I must be off—ta-ta!"
But from the underwood the gay
Hyena laughed, "Ha! ha!"

—Felix Leigh.

THE HOME OF WASHINGTON.

The life of "pages" in Congress twenty-five years ago was not one of work alone. We had our good times, and the close confinement made necessary by our work during the sessions gave to our holidays an added zest. It was on one of these holidays that three of us boys paid a visit to Mount Vernon, the ancestral estate of the Washingtons, some twenty miles down the Potomac from Washington city, writes an "Old Boy Page" in "The American Boy."

The little steamer Arrow made the trip every day, and on this particular day was loaded to the water's edge with a merry crowd, whose center was a little band of Italian musicians. The broad, historic river was delightfully smooth, and glistened in the morning sunlight. We ate popcorn and bananas and shouted

at passing boats, just as boys do now on an all-day excursion, until near midday, when the little steamer rounded gracefully a bend in the stream, and "There's Mount Vernon!" came from a hundred lips.

From the boat landing a path leads directly up the steep hillside, shaded by forest trees, to the fine old house that stands in the open on the very brow of the hill. In our eagerness we boys ran ahead of the procession of sight-seers, and before we realized it came upon a group of people standing before the double-grated doors, behind which, in rude simplicity, stood two massive sarcophagi containing, as shown by their simple inscriptions, the remains of George and Martha Washington. We boys don't have to be told to take our hats off as we stand there and peer in through the iron bars, trying in imagination to pierce the darkness of the solid stone coffins and see the reverred forms whose pictures stand so vividly before our mind's eye. We do not need to be told to talk in whispers; it is an awe-inspiring place even for a careless boy.

A large company soon gathered, and we all stood solemn and speechless before the grim vault, while the leaves rustled and the birds chirped in the trees above us. I stealthily picked up a few pebbles from the gravel walk where I stood, and when out of sight of the rest of the company I stowed them carefully in my pocket to add to my collection of relics and mementoes.

Now for the old house on the summit. A dear old Virginia mansion with its broad stone piazza and its pillars of white, and back of it the Negro quarters and the capacious barn. Standing on the stone floor of this piazza, I looked up and down the broad sweep of the Potomac, and recalled that Washington was wont to sit here and converse with his visitors, and tread up and down its stone floor musing and thinking out mighty affairs of State, and that here his body lay in state on that eighteenth day of December, 1799, to be carried, about the middle of the afternoon, at the signal from a cannon on board a vessel at anchor in the river, to its resting place on the hillside below. I remember reading that in that little procession of cavalry, infantry, clergy, Masons, friends, neighbors, servants and immediate family there was Washington's war horse, led by two grooms in black. It was riderless that day, but carried saddle, holsters and pistols. Just behind it came the body of its master on a bier.

I walked with my boy friends up and down this piazza of now crumbling sandstone, and we tried to picture to ourselves the boy George Curtis and his sister Nellie, son and daughter of Washington's step-son, who had died, and after his death adopted by George and Martha Washington. What fine times they must have had romping on this big lawn! And think of the dogs, and horses, and guns, and game in the woods, and ever so many faithful servants to do anything on earth for young massa and young missus!

Then we turned and entered the hospitable front door, to find ourselves almost immediately in the "Martha Washington reception room"—very insignificant as compared with the drawing-rooms of our own day, but yet imposing in its way, especially when seen through the eyes of memory. Here is old-time simplicity. Time-stained and time-honored paintings, some of heroic size, adorn the walls, and the great open fireplace yawns as of old. Here Lady Washington received her guests. It is the "East Room" in the old "white-house" made sacred by many a brilliant scene glowing with color and life from out the colonial days. We can picture the gallant Marquis de Lafayette leading Lady Washington in the stately dance, and officers and civilians, many of whose names are graven in imperishable history, with the lovely dames and damsels of old Virginia making merry at the simple court of the citizen President. Oh, could we but recall the twenty-second day of February, 1799, the last birthday celebration of the master of Mount Vernon! That was a celebration to remember, for on that day in this room Washington gave Nellie Curtiss as a bride to his nephew, Lawrence Lewis. Fifteen years before, Washington's birth had been celebrated at Alexandria, Virginia(by a ball. In Richmond it was celebrated as early as 1786, and in Philadelphia in 1790. After this celebration at Mount Vernon, when Nellie Curtis graced the day as a bridal flower, it became a day of national rejoicing.

Then we wandered through other rooms filled with relics of colonial days. We gazed with open eyes on the clothes the great general wore, his sword and camp equipments, the chair in which he was wont to sit, the family furniture and dishes. Then we went upstairs, to find ourselves in a little room with low ceiling and a single window, containing only a bedstead minus furnishings. Here was a "guard," whose duty it was to tell that in this room Washington died, and that looking out of this window he designated the spot where they were to lay him to rest.

I stood for a moment beneath the tree by the side of the house where Washington was wont to mount his horse and, calling to his dogs, gallop away to the chase, or, with sword and gauntlets and glittering aides, march away to war. I roamed about the grounds into the Negro cabins and the barns, and eagerly drank in the stories of guide-book and guide until the whistle of the little steamer at the landing below recalled me to the duty of the moment, which was to get myself back to my work in the big Capitol whose corner-stone Washington himself had laid so many years ago.

But I didn't go empty-handed, or rather empty-pocketed, for I had a handful of pebbles from the tomb, a piece of mouldy shingle from the roof, a small piece of sandstone which my boot heel had loosened from the piazza floor, and a cane cut from the growing underbrush in the woods back of the house. But a guard at the landing took the cane away from me, it being against the rules to carry anything away but memories, which I am thankful to say no one could deprive me of; and years ago the pebbles, the shingle and the stone went the way of all things mortal, and nothing now remains to me but my story.

"THY WILL BE DONE."

Why should our tears in sorrow flow
When God recalls his own,
And bids them leave a world of woe
For an immortal crown?

Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven.

Then let our sorrows cease to flow;
God has recalled his own;
But let our hearts, in every woe,
Still say, "Thy will be done."

WILLIAM H. BATHURST.

HONESTY WITH LIMITATIONS.

Some men are very punctilious in paying their debts; a virtue that is of high rank and commendable at all times. They are not content to see the year close unless their accounts are balanced and they can begin the new year free from all indebtedness. At the same time many of these very men sit down at the table without asking a blessing or thanking God for His gracious loving-kindness. They have no family altar where the children are brought together, and on bended knee express their gratitude for daily mercies. They live from year to year at the expense of God's great bounty, yet forget all about their obligations. If it is a virtue to be honest with men, is it not a greater virtue to be honest with God? When God is calling for laborers, they withhold their sons and daughters. When He pleads for money to enlarge the work, their ears are deaf to the Divine entreaty. They have little thought for the house of God or for its ordinances. They tithe neither the mint, anise nor cummin and leave undone all the weightier matters of the law. Life and health and prosperity, the love of home and the pleasant blessings of life, create an obligation which they never try to meet. To be honest with men and dishonest with God makes a doubtful combination.—Selected.

HAPPINESS.

Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us, if we are true to Him.

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"By all means use some time to be alone,
Salute thyself; see what thy soul doth wear.
Dare to look into thy chest—for 'tis thine own—
And tumble up and down what thou findest there."

told Tommy if he did not stop asking foolish questions he would send him to bed.

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